

**Murderer Punished**  
**AND**  
**PARDONED**  
**OR**

**A True Relation of the Wicked Life, and  
Shameful-happy death of *Thomas Sa-  
vage*, Imprisoned, justly Condemned, and  
twice Executed at *Ratcliff*, for his Bloody  
Fact in Killing his Fellow-Servant.**

---

**By us who were often with him in the time  
of his Imprisonment in *Newgate*, and at his Exe-  
cution,**

*Robert Franklin, Thomas Vincent,*  
*Thomas Doolivel, James Jantway,*  
*Hugh Baker.*

---

**To which is annexed a Sermon Preached  
at his Funeral,**

---

**London Printed 1668.**

Minister Published

AND

FORGOTTEN

OF

the Relation of the Wicked Life, and  
the many ways of sin, and  
the many ways of sin, and  
the many ways of sin, and  
the many ways of sin, and

By the author of the Wicked Life, and  
the many ways of sin, and  
the many ways of sin, and  
the many ways of sin, and  
the many ways of sin, and

By the author of the Wicked Life, and  
the many ways of sin, and  
the many ways of sin, and  
the many ways of sin, and  
the many ways of sin, and

To which is annexed a Sermon preached  
at the funeral.

London Printed 1682.

**B**lood doth cry aloud; the blood of man, when violently shed by cruel hands for private revenge or covetousness, or the satisfaction of some such base lust doth cry as far as from Earth to Heaven for vengeance: And however some horrible Murders may be secretly plotted, and as secretly effected, yet seldom are they long unpunished, even in this world; for besides that sometimes the guilty-accusing-consciences of such persons who have committed this heinous crime do so inwardly lash and torment them that they can find no rest untill they have made discovery of the fact with their own mouth; there is the all-seeing eye of a Sin-revenging God which doth find them, and a strange band of his Providence which doth often follow them and entangle them in their steps (when they are flying and seeking some hiding place) which doth as it were bind them before they are in Chains, and deliver them before they are aware into the hands of Justice to be punished.

But there is another Blood which doth send forth a louder cry, namely, the Blood of the Lord Jesus Christ, which was shed for the sins of men, which speaketh better things than the blood of Abel, crying for mercy and forgiveness: This Blood hath such prevalency and virtue, that when it is applied by Faith unto the most notorious Malefactor guilty of Blood as well as other wickedness, it doth outcry and drown the voice of blood and every other sin, and washeth the most impure soul dyed in Sin, unto a Scarlet & Crimson hue. This Blood we hope was sprinkled upon the Conscience of this Murderer, who had a little before, embred his hands in the blood of his Fellow-servant: for having given such evidences of his sincere repentance, and true faith unto several of us Ministers and other Christians that were with him before and at his Execution, we hope, though he were justly punished with the first death by the hand

of man for his Crime, that through infinite free Grace and Christs blood, he hath escaped the second death and wrath of God in Hell. The Narrative may give the same satisfaction to others which we the Publishers hereof, have received; which is as followeth.

**T** *Thomas Savage* born in the Parish of *Giles's* in the *Fields*, was put out Apprentice to *Mr. Collins Vintner*, at the *Ship-Tavern* in *Ratcliff*, where he lived about the space of one year and three quarters, in which time he manifested himself to all that knew him, to be a meer Monster in Sin; in all that time he never once knew what it was to hear one whole Sermon, but used to go in at one Dore and out at the other, and accounted them fools that could spare so much time from sin as two or three hours on a Lords-day, to spend in the Lords Service: He spent the Sabbath commonly at the Ale-house, or rather at a Base house with that vile Strumper *Hannah Blay*, which was the cause of his ruine; he was by a young man (now gone to Sea) first enticed to go drink there, and after that he went alone, and now and then used to bring her a Bottle or two of Wine, which satisfied not her wicked desires, but she told him, if he would frequent her house, he must bring money with him; he told her often he could bring none but his Masters, and he never wronged his Master of two pence in his life; still she enticed him to take it privately; he replied, he could not do it, because the Maid was alwayes at home with him; Hang her Jade, saith this impudent Slut, knock her brains out, and I will receive the money. This she many times said, and that day that he committed the Murder he was with her in the morning



and she made him drunk with burnt Brandy, and he wanted one Groat to pay of his Reckoning; she then again perswaded him to knock the Maid on the head, and she would receive the money; he going home, between twelve and one of the clock, his Master standing at the Street dore, did not dare to go in that way, but climbeth over a back dore, and cometh into the Room where his Fellow-Servants were at Dinner, O saith the Maid to him, Sirrah, you have been now at this Baudy house, you will never leave till you are undone by them; he was much vexed at her, and while he was at Dinner the Devil entred so strong into him, that nothing would satisfie but he must kill her, and no other way but with the hammer; to which end, when his Master was gone with all the rest of the Family to Church, leaving only the maid and this Boy at home, he goeth into the Bar, fetcheth the hammer, and taketh the Bellows in his hand, and sitteth down by the Fire, and there knocketh the Bellows with the hammer. the Maid saith to him, sure the Boy is mad, Sirrah, what do you make this noise for? he said nothing but went from the Chair and lay along in the Kitchen window, and knocked with the hammer there, and on a sudden threw the hammer with such force at the Maid, that hitting her on the head, she fell down presently, screeching out; then he taketh up the hammer three times, and did not dare to strike her any more, at last the Diuel was so great with him, that he taketh the hammer and striketh her many blows with all the force he could, and even rejoyced that he had got the victory over her; which done, he immediately taketh the hammer and with it strikes at the Cupboard dore in his Masters Chamber, which being but slit Deal pre-

A 3

sently

sently flew open, and thence he taketh out a Bag of Money, and putting it upon his arm under his Cloak, he went out at a back dore strait way to this base house again, when he came thither, the Slut would fain have seen what he had under his Cloak, and knowing what he had done, would verily fain have had the Money; he gave her half a Crown and away he went without any remorse for what he had done; going over a stile, he sat down to rest himself, and then began to think with himself, Lord what have I done! and he would have given ten thousand worlds he could have recalled the blow; after this he was in so much horror that he went not one step but he thought every one he met came to take him, he got that night to *Greenwich* and lay there, telling the people of the house that he was to go down to *Gravesend*, that night he rose and walked about and knew not what to do, Conscience so flew in his face, The Mistress of the house perceiwing the Lad to have Money and not sealed up, said, I wish this Lad came by this Money honestly; the next morning he going away towards *Woolidge*, the Mistress of the house could not be satisfied, but sent for him back, and told him, Sweet heart, I fear you came not by this money honestly; yes, indeed Mistress (saith he) I did, for I am carrying of it down to *Gravesend* to my Master a *Wing-Cooper*, we live upon *London-Bridge*, and if you please to send any one to my Mistress, I will leave the Money with you; so there were some people going to *London*, and he writ a Note to send to his Mistress, and he left the money with the Woman of the house, and went his way, wandring toward *Woolidge*, and there was in the Ship-yard; about which time news came to *Greenwich* of the Mur-  
thet

ther that was committed at *Ratcliff* by a youth upon his fellow-servant, and that a bag of Money was taken away; the Mistress of the house forthwith concluded that sure it was the same youth that was at her house, and that that was the money; whereupon she sent men out presently to seek him, who found him in an Ale-house where he had called for one pot of Beer, and was laid down with his head on the Table, and fast asleep: one of the men calling him by his name, *Tom*, saith he, did not you live at *Ratcliff*? he said yes, and did not you Murther your fellow-servant? he confessed it, and you took so much money from your Master, he acknowledged all; then said they you must go along with us, he said, yes with all my heart. So they went forthwith to *Greenwich* to the house where he lay that night, where when he came he met his Master with some friends, and when his Master spake to him of it, he was not much affected at first, but after a little while burst out into many tears; thence he was conveyed to the Justice at *Ratcliff*, where he fully confessed the Fact again, and by him was committed close Prisoner in the Goal of *Newgate*, where Mr. H. B. (who after some acquaintance with him, had this preceding Narrative from his own mouth) came to see and speak with him, and he seemed but little sensible of what he had done, are you (said he) the person that committed the Murther upon the Maid at *Ratcliff*? he said, yes, O what think you of your condition? what think you will become of your precious soul? you have by this sin not only brought your Body to the Grave, but your Soul to Hell, without infinite mercy: were you not troubled for the fact when you did it? nor for the present Sir, said he, but soon after I was  
when

when I began to think with my self what I had done. The next time he asked him, whether he were sorry for the fact? he said, wringing his hands and striking his breast, with tears in his eyes, yes Sir, for it cuts me to the heart to think that I should take away the life of a poor innocent Creature, and that is not all, but for any thing I know, I have sent her soul to hell; O how can I think to appear before Gods Bar? when she shall stand before me and say, Lord this wretch took away my life and gave me not the least space that I might turn to thee! he gave me no warning at all Lord! O then what will become of me!

Soon after the Imprisonment of this *Thomas Savage* in *Newgate*, upon the desire of one of his friends, Mr. R. F. and T. V. went to him in the Prison, and had liberty, with much readiness, from the Keepers, to discourse with him; They asked him, if he were the person that had Murthered the Maid, he answered that he was; they did then open to him the hainous nature of that sin, endeavouring to set it home upon his Conscience, telling him of the expresse Law of God, *Thou shalt not kill*, and the expresse threatning, *That whosoever sheddeth mans blood, by man shall his blood be shed*. They spake to him of the Law of the Land, and the punishment of Death which would certainly be inflicted upon him, that he had but a few Weeks more to live, and then he would be Tryed, and Condemned, and Executed; but they told him that the punishment of temporal death was but small in comparison with the punishment of eternal death in Hell, which he had deserved, and was exposed unto. They told him, that so soon as Death should make a separation between his Soul and body, that his Soul must immediately appear before

before the dreadful Tribunal of the Sin-revenging God, and there receive its final doom, and be irreversibly sentenced to depart from the presence of the Lord, into everlasting fire, if he were found under the guilt of this or any other sin. They asked him if he knew what Hell was? telling him what a fearful thing it would be for him to fall into the hands of the living God, how intollerable the immediate impressions of Gods wrath would be upon his Soul! what horreur and anguish he would there be filled withal! and how he would be bound up in Chains of darkness until the judgment of the great day! and then told him of the Glorious Appearance of the Lord Jesus Christ to Judgment, that Soul and body should be then joyned together, and condemned together, and punished together with such exquisite torments as never entred into the heart of man to conceive! declaring the extremity and the eternity of the Torments of Hell, which were the just demerit of his sins. Then they asked him, whether he had any hopes of escaping this dreadful punishment of hell? He answered that he had: They enquired into the grounds of his hopes, He told them that he repented of his fault, and hoped God would have mercy on his Soul. They asked him whether he thought his Repentance would procure for him a Pardon? He knew no other way. They told him that God was just, and his justice must be satisfied, and there was no way for him to do it, but by undergoing the eternal torments of Hell, and did he know no way of satisfying Gods Justice besides, and pacifying his anger that was kindled against him? No, he knew not any; and yet did he hope to be saved? he answered, yes. They enquired whether ever he had experience of

a gracious change wrought in him. Herein he could give no account, and yet hoped to be saved. Yes. They told him, his hopes were unfound, having no good foundation, and he would find himself disappointed; that it was not his repentance, his tears, and prayers (though he ought to use them as means) that would save him, If he fixed the Anchor of his hope upon them. That if he hoped to be saved in the condition which for the present he was in, he would certainly be damned. That he must cast away all those groundless hopes he had conceived, and endeavor to despair in himself, that being pricked and pained at heart, through the apprehensions of the wrath of God ready to fall upon him & seeing no possibility of flying and escaping if he looked only to himself, he might cry out, what shall I do to be saved? and enquire after a Saviour; and then they spake to him of the Lord Jesus Christ: and the way of Salvation by him, which before he was foolishly ignorant of, as if he had been brought up in a Country of Infidels, and not of Christians. The words spoken to him by these two Ministers seemed to take little impression upon him, whilst they were present; yet after they were gone, the Lord did begin to work and he did acknowledge to Mr. B. that two had been with him (he knew not their names) whose words were like arrows shot into his heart, and he did wish that he had those words in writing, especially one expression of T. V. That he would not be in his condition for ten thousand worlds, did affect and so affright him that he said, it made his hair stand an end.

An account of a discourse between T. D. and T. S.  
about fourteen days after he was Prisoner in New-  
gate.

**W**hen I came in and saw him in Irons, I  
said, were these Fetters for the sake of the  
Gospel they would be far more precious than  
Chains of Gold, but see here the cursed fruits of  
Sin, thou that shouldst all thy life time have been  
a faithful servant of God, hast neglected no time to  
serve the Devil.

I asked him, how old he was? he said, 16 years  
old; I told him he was a young man, but an old  
sinner; then I began to set my self to bring him  
to a sense of his sin, and of his miserable and lost  
estate; and asked him whether he believed there  
was a God? he answered, yes; and dost thou be-  
lieve that this God is true, he said, yes, and taking  
up the Bible, I asked him, dost thou believe, that  
this is the Word of God, he answered, yes; Then  
I told him, according to this Word, he was a  
damned wretch, and God had past a Sentence of  
death upon him; and told him plainly that he  
should not enter into the Kingdom of God, but  
be a Companion of Devils in a lake of Brimstone  
to all eternity, (meaning without repentance,  
conversion and faith in Christ.) Then I turned  
him to several Scriptures, and told him this was  
the Word by which he must be judged at the bar  
of God, and be damned or saved according as  
then he should be found to be, converted, or un-  
converted; The Scriptures were these. 1. Cor. 6. 9.  
*Know ye not that the unrighteous shall not inherit the  
Kingdom of God? be not deceived: neither forni-  
cators, nor Idolaters, nor Adulterers, nor effemi-  
nate*

111  
nate, nor abusers of themselves with Mankind  
v. 10. nor Thieves, nor Covetous, nor Debauch-  
kards nor Revilers, nor Extortioners, shall inher-  
it the Kingdom of God.

Another Scripture I read to him was *Gal. 5. 19.*  
now the works of the flesh are manifest, which  
are these, adultery, fornication, uncleanness, la-  
sciviousness, v. 20. Idolatry, witchcraft, hatred, va-  
riance, emulations, wrath, strife, seditions, here-  
sies, v. 21. Envyings, murders, drunkenness, reve-  
lings, and such like, of the which I tell you before  
as I have also told you in time past, that the  
which do such things shall not inherit the King-  
dom of God.

The next Scripture to the same purpose was  
*Rev. 18. 8.* But the fearful and unbelieving and the  
abominable, and murderers, and whoremongers  
and forcerers, and idolaters, and all liars, shall  
have their part in the lake which burneth with fire  
and brimston : which is the second death.

I told him these were the words, of the holy  
true and infallible God; this was the sentence  
which God had passed upon him, as the desert of  
those abominable Sins, which he was guilty of; for  
these Scriptures pointed at several of the sins which  
he confessed he had lived in, and had committed  
as drunkenness, lying, uncleanness and murder.  
I cryed, you confess your self guilty of these sins, and  
that God threatneth you with eternal death, with  
everlasting torments, and exclusion from his pre-  
sence and Kingdom, not only Gods justice, but  
Gods truth also, stood betwixt him and eternal  
happiness, and told him, that I spake it with reve-  
rence, that the holy God must be a liar, or else he  
dying in the guilt of these sins must be certainly  
and eternally damned.



asked him, what do you think? how will you escape the damnation of hell, and the great wrath that is to come? you have heard what God saith, what do you say? what course will you take, and what means will you use, that you may not according to Gods threatening be cast among Devils into eternal devouring flames? to this, at present he made no reply, but did often shake his head, and lifted up his eyes towards heaven.

Next I endeavoured to bring him to a sight and sense of the corruption of his nature, and of the sinfulness of his heart; and told him all those sins were in his heart, before they were actually committed; and turned him to the saying of Christ, *Mat. 15. 19.* for out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, Thefts, False-witnesses, Blasphemies, and told him that in his repentance for those sins he must not only lay to heart and be grieved for the outward acts, but lament and bewail the inward principle of corruption, whereby he was so strongly inclined to such horrid abominations, according to the example of *David* after his sins of Adultery and Murder in his confession, did follow them up to the rise and original from whence they did spring, *Psal. 51. 5. Behold I was shapen in iniquity, and in sin did my mother conceive me.* By this time I perceived some workings of heart within him; and that he was in some measure sensible of his lost estate, and by his deportment and carriage, to be cast down, not knowing what to do; I was unwilling to leave him without some grounds of hope that it *may* be, he might be saved; that there was a possibility that he might obtain pardoning mercy, and be delivered from that great damnation that was due to him for his great transgressions,

fions. I began to open to him, the readiness of  
 Christ, the fullness and sufficiency of Christ to save  
 the greatest Sinners, and that God (I hoped  
 mercy to his soul) had sent one of his Embassa-  
 dours to offer him a pardon, and eternal life,  
 he were but willing to accept of Christ upon the  
 terms of the Gospel, for his Lord and Saviour  
 and did encourage and assure him upon repen-  
 tance and faith in Christ, there was mercy yet for  
 him, though a Murderer, from these Scriptures.  
*Isa. 1. 18. Come now & let us reason together, saith the*  
*Lord, though your Sins be as Scarlet, they shall be as*  
*white as snow, and though they be red as Crimson, they*  
*shall be as wool.* As I opened to him the great mer-  
 cy of God in Christ towards Sinners, died in grain,  
 that were Sinners of a Scarlet colour, that had  
 committed heinous transgressions, he brake forth  
 into tears, and wept plentifully at the tidings of  
 mercy and possibility that such a one as he might  
 be saved. Besides, I turned him to some Scripture  
 promises, that God would certainly forgive his  
 sins, and save his soul if he could repent, and get  
 faith in Christ. such as *Prov. 28. 13. He that con-*  
*fesseth and forsaketh his sin, shall find mercy, and*  
*Isa. 55. 7. Let the wicked forsake his way, and the*  
*unrighteous man his thoughts: and let him return unto*  
*the Lord, and he will have mercy upon him, and to our*  
*God, for he will abundantly pardon.* This Scripture  
 he diligently heeded, and turned it down in his  
 Bible, and these two Scriptures, (the right be-  
 fore he suffered) amongst others he alleadged as  
 the grounds of his hope of mercy.

I also gave him some Scripture instances of  
 great Sinners that had obtained mercy, turned  
 him to the example of *Masasseh*, & *Chro. 33.* to  
 that of *Mary Magdalen*, *Luc. 7. 37. 38.* to that of

the Jews, *Acts* 2. 37, 38. that were guilty of the blood of Christ, that had murdered the Son of God; a greater Murder than which could not be committed; and yet upon Repentance and Faith, many of them were pardoned and saved. To that of *Paul* 1 *Tim.* 1. 13, 14, 15, 16. shewed him how God had set up *Paul* as a pattern of Free Grace, towards great sinners, for the encouragement of such, that (though guilty of great sins) afterwards should believe. To all these he hearkened very carefully, and took notice of the places of Scripture for his Meditation after I left him.

And last of all, I endeavoured to set before him Jesus Christ, as the only remedy and Saviour for his Soul, and shewed him the insufficiency of all his Duties, Prayers, and Tears, to get off the guilt of the least sin; that if he could shed a thousand tears of blood for any one vain thought, it would be no better than puddle water to justify, or to save him. Much discourse I had with him at this time, besides what is here inserted, and several other times when I went to visit him in *Newgate*, which I willingly omit, because this book should not swell to too great a bulk.

After all, I went to Prayer with him; in which Duty he was much dissolved into tears; he seemed to me, and his faithful friend that was most with him above all others, to be very earnest in Prayer, and with weeping eyes to beg for pardon and for converting grace, and Christ to be his Saviour, which was much insisted on in the Prayer that was made for him.

After which, advising him to consider of what I said, for that time I took my leave of him.

The next time, after this Discourse, that Mr. Baker came to him, he enquired how it was with him,

him; he said, what T. D. had said did very much startle him, that he knew not what to reply, and cryed out very much of the hainousness of his sin; that he should commit that horrid sin of Murder; and knew not what to do, for that left a deep impression upon his heart, that God must be a lyar, or else he (in that condition of impenitency) must be damned: yet he laid hold upon that promise that was unfolded to him, *That if a sinner turn from his wicked ways, God would abundantly Pardon*: and afterwards read on the verse that followed, *Isa. 55. 8. For my thoughts are not your thoughts, neither are your ways my ways saith the Lord*: upon which considering, said, Men cry out for death and vengeance, no mercy to be had from men, but Gods thoughts to a repenting sinner were life, for he delighteth not in the death of a sinner.

About four or five dayes after this, he was puzzled about his performing of Duties, and resting only upon Christ for Salvation, for he was tempted, if he perform duties to rest upon them; or to let them alone, and leave them off, if he must rest only upon Christ; at which time H. B. coming to him, enquired how it was with him now? and how he hoped to be saved? he answered, by Repentance and Faith; and I could easily tell you, to satisfy you, that I do repent, and do believe, but truly to do as I ought, I find it the hardest thing in the world, I do believe, and I do not, I cannot tell how to believe that Christ dyed for sinners, so as to throw my self wholly and fully upon him, and to think my Tears and Prayers will do me no good.

But here, Reader, we must take notice of the unwearied diligence of the Devil, in using all means from time to time, to undo, ruine, and wound

wound the soul of this poor Malefactor, who would not forbear to sollicite him to sin, after he was cast into Prison for former Iniquities he had committed; for we cannot but judge that the Devil was loath to loose such a prey, as his Immortal soul, when he had brought him to the very mouth and gates of hell, to have him snatched out of his hands by the free grace of God the Devil did work the more (because he knew his time to tempt him was but short) to blemish and eclipse the gracious work of God upon his heart, and cloud the glory of Gods mercy in saving such a sinner. He was by some former acquaintance visiting of him, (who shewed their Love to a death-deserving sinner, no other way than by calling for drink, and desiring him to drink with them,) overcome therewith, and after some former convictions of sin, and his lost estate, did twice relapse into the sin of drunkenness, whereby he caused many to hear that all this while he had no more than some common workings of the Spirit; and put us to a stand, that we knew not what would be the issue of these things; but yet not daring to omit our endeavours (if possible) as instruments under God to save his soul, we did after this, visit him again and again, and set forth unto him the greatness of his sin, that he should sin yet more against the Lord; and in his affliction and chains to provoke the Lord to greater wrath against his soul; with many words to that purpose.

After which his soul was wounded, his heart was pierced, he knew not what to do; he asked, may mercy be had for a backsliding sinner? to which were given him some Scriptures, where God called to backsliding sinners to return, and

(18)  
invited them to repent, and promised mercy  
to them if they did, even after they had done  
as wickedly as they could: and this was much  
enlarged upon before him from Jer. 3. 1. to 13  
verse. But God that had begun to awaken and re-  
vive his conscience, that he might set him up as  
a pattern of free grace, would not let the Devil go  
thus away with his soul, but brought him to a  
deep sense of his falling into sin, that he much la-  
mented with many tears the sadnels of his state,  
the misery of his soul, saying, what will become  
of my soul, my Immortal soul? I cannot think  
what will become of my soul, I deserve hell ten  
thousand times over, and have I now but one grain  
of sand left in the glass to work for eternity? Shall  
I beg of God any longer? O I have neglected  
God so long already, striking his hand upon his  
breast, and wringing his hands, and shaking his  
head, and weeping abundantly, said, Lord what  
shall I do? O God what shall I do? Lord what  
will become of me? If God had dealt justly with  
me, I had now been in hell, I had been dashed in-  
to hell when I murdered that poor innocent crea-  
ture: I wonder that I am not now in hell, that  
such a wretch as I, am not in hell. God hath been  
pleased to comfort me, contrary to me, in forgiving  
his me, and pardoning me. In long time for repen-  
tance, but I have neglected time, and relapsed in-  
to drunkenness and vain talking, time after time.  
I thought this place (meaning the hole in New-  
gate) a Hell upon earth, and did account it a branch  
to be among the other prisoners: but now God  
hath tried me, whether he will be bitter and dis-  
pleasing to me or not, I have this day being Lords  
day) been among the Prisoners, and they asked  
me to play at Cards, but instead of complying

With them, I reprov'd them, and told them for my  
 past, I had profan'd Sabbaths enough already; I  
 have but a little time to work for my soul, and I  
 ought not to neglect time now, that they likewise  
 (he told them) if they rightly considered had  
 something else to do, and striking his hand upon  
 his breast with much earnestness he cry'd out with  
 tears, Now, now, I find that God hath been at  
 work, that God hath been at work upon my soul;  
 he hath; I am sure been at work, for now I see so  
 much evil, and taste such bitterness in sin, that I  
 am not so much troubled that I am to die, nor so  
 much troubled that I am in danger of hell, as to  
 think I should so dishonor God, That I should so  
 offend so gracious and merciful a God, and spurn  
 against all his mercies. Oh my soul, my immor-  
 tal soul, I know not what will become of it to all  
 eternity, it is the grief of my very soul that I have  
 neglected time as I have done, now I see so much  
 need of a Christ, and so much preciousness and  
 excellency in Christ, that if the greatest King  
 in the world should come and throw his crown  
 at my feet and tell me I should enjoy it, and all  
 the glory of it for millions of years, and should  
 have my liberty presently, and should say, but it  
 must be without Christ, I woud sooner choose to  
 die this moment, nay, to be rack'd to pieces by  
 ten thousand deaths, or burn ten years together,  
 so I may have a Christ, I speak freely from my  
 heart, so far as I know my heart, and now I find  
 it is not only the Devils tempting me, hath  
 brought me to this, but this cursed, wretched, de-  
 villish heart of mine within. It is within me, so  
 that it was in me before it was committed by me,  
 I deserved hell ten thousand times over before I  
 committed this horrid sin, well now I am resol-

ved I will pray as much as I can, and weep and  
 wrestle with God, as if I were to have Heaven for  
 it; but when I have done all, I will deny all, for  
 my Prayers and tears cannot save me, and I will  
 fully and wholly throw myself at the feet of Christ,  
 and if I am damned, I will be damned there, and  
 more he spake to this purpose in Mr. Bakers hear-  
 ing. *and that he would say but I would not say*  
 . In About three dayes after, Mr. B. coming to  
 him, asked him how it was with him; He told  
 him that the Devil was very busy with him, and  
 did sollicite him grievously with his temptations,  
 perswading him to have thoughts of escaping;  
 these things (said he) hindered his chiding of God  
 one part of the day, the other part of the day, the  
 Devil fills me with drowynesse, that I can neither  
 pray nor read, nor perform any duty, nor mind  
 any true prayer with me, sometimes he  
 tempts me to delay, telling me that it is time e-  
 nough for me to think of Repentance when I am  
 Goddenned, and that God is a Merciful God; and  
 sometimes he tempted me so to despair, telling me  
 that it was impossible that so many thousands of sinners  
 as I had been should be saved, but blessed be God  
 that he made me to think that these were but the  
 Devils temptations, although I have been sadly  
 hurried with them for some dayes; but that which  
 did most fill me with terror, was the frequent fears  
 of the Devils appearing personally so me, which  
 did so exceedingly trouble me in Prayer, so that  
 I could say nothing when I kneeled down; but  
 was faine to set the Candle down before me, and  
 durst not look one way nor other, for fear I should  
 see him; and my thoughts have been so vain ma-  
 ny times when you have been reading to me, that  
 I have scarce heard a word of what you said.



*A Discourse betwixt H. B. and T. S. Prisoner in Newgate, after some Friends went away dissatisfied, fearing he had not a sense of his sin, &c.*

H. B. asking him how it was with him? he replied, It was the grief of my Soul that I should be no more affected, I think I have the most rocky, stony heart in the World, if ever there was an heart of iron, I have one, it is not fit to be called an heart. To have others come and pray with me, and instruct me, and see how they are affected with my condition, and yet I not at all affected with my own conditions. Oh it is the grief of my soul to see it so! and yet as soon as Ministers and good people are gone, and I walk about and consider, Oh it melts me, and breaketh my heart in pieces, to think I can mourne for sin, and grieve for sin no more, when Gods people are with me! because it causeth them to think that I am not sensible of my sin, though blessed be God, I am in some measure sensible of the evil of my sins, and it is the grief of my soul to think how I have dishonoured God, and abused his Mercy, and sinned against his Mercy and patience.

After this they both spent some time in Prayer, and H. B. asked him, how it was with him: now he said, I find so much sweetness in prayer, although I cannot find God loveth me, that to think I am not Cursing and Swearing as others are, but be confessing my sin, my very tears trickle down my Cheeks for joy; sometimes I find my heart so dead and dull in duty, that I know not what to say in Prayer; at other times I find my heart so full, and so much affected in duty, that I could wish I might never rise from off my knees.

The night before the Sessions, H. B. comming to him, asked him if it was not terrible to him to think of appearing before the Bar of men? he answered, Methinks when I consider seriously of it, what a light poor thing mans Bar is in comparison of Gods Bar, yet mans bar is enough to daunt one to hear them say, *Take him Taylor, tie him up* but to appear before Gods Bar, who knoweth all the sins that ever I committed; he saw all my leetred sins, and for God to say, *Take him Taylor, Take him Dress, shut him up in the Dungeon of Hell*: Oh that is enough I believe to make the stoutest heart in the world to tremble, for there is no recalling that sentence, and I believe there are many go out of this Prison, as I saw formerly three that went to be hanged, and they were almost drunk, and did sing all the way they went, but Oh their note was soon changed; when they came to stand before Gods Bar.

The morning before he went to the Sessions, H. B. and the Prisoner spent some time in prayer, the Prisoner in his prayer did earnestly beg of God that he would keep him from those temptations he might be exposed unto by bad company; After this he was taken down to the Sessions-house, but was not called because the Jury of Middlesex did not sit that day.

At night H. B. came to him again, and asking how it was with him, he answered, he found it no easie thing to be a true Christian; I thought before I came to prison, that reading a Chapter now and then and saying the Lords prayer, and the Creed at night when I went to bed, would have saved me, though many times I was asleep before I had half done; but now I find it no such easie thing to get to Heaven, nay I find it the hardest thing in the

world, for my prayers, and tears, and duties, if I could fall upon my knees, and never rise off from them while I live, they would not save me, for all this is but my duty, but I now know there is merit enough in the blood of Christ to save me; and he did earnestly beg of God in Prayer, that God would wash his soul in the blood of Christ, and blot out all his sins out of the book of his remembrance, and turn them behind his back; though I as earnestly beg they might be all spread before my face, that I might have a more humble and thoroughly broken heart for them; Lord, one drop of that blood is enough to wash away all my sins; and so after some conference *H. B.* left him for that night, who heard from one that was with him that night, that he spent that time most in prayer and reading.

The second morning in the time of the Sessions *Mr. Baker* that was a careful friend for the good of his soul, went to the Sessions-House, where he found him well, and in good frame, and continued with him for the space of two or three hours that morning, after which time *Mr. Baker* was from him to hear the Trial of the person that was arraigned and afterward executed for the fire upon the house burnt down in *Mincing-Lane*, for the space of half an hour or thereabout; in which time, in company of other Prisoners, he was much displeased with some thing that he had drank amongst them, which did take from him his understanding, that he was not his own man; we judge (that though this did cast a blemish upon the profession that he had made after he came to *Newgate*) it was not a voluntary act, but some surprisal or design of the other upon him; partly because the quantity was far less than what at other times he

could drink without any disturbance to his head. A friend also heard *Hasnub* the Strumper that enticed him to his former wickedness, say, others have made you drunk to day, but I will make you drunk to morrow: But afterwards he was afraid to drink in their company, but rather denied to take what was necessary for his refreshment.

The Prisoners were much against his accusing of that Harlot, and did much perswade him to take something to chear his spirits; and when T. D. was with him on Saturday before he dyed, he charged him with this sin, which had caused such a blot upon all the profession he had made, and what great cause he had to be humbled before God, and desired him to tell him as a dying man whether it was his voluntary act and delight in excessive drinking or no; and he did protest that he knew it was not the quantiry that he had drank, which was not near so much as at other times he did use without distempering of himself.

How ever God was pleased to make him taste the bitterness of that cup in that he had given such occasion to sinners to speak evil of the ways of God, and beating his hands (being returned to himself) upon the stones cried out; *Oh that I should offend God!* And though he did much lament the scandal, yet he alwaies said that he looked not upon it as a sin of drunkenness, but a circumvention; or to use his own words, that something was put into the drink to dislemper his head.

On Saturday during the Sessions, he was Arraigned, and pleaded *Guilty*, confessing with many tears, and wringing his hands, that he did through the instigation of the Devil, and enticement of that wretched creature (meaning his Harlot) that he had committed that bloody fact, which was such

an honour to his conscience, that he would not do it again for ten thousand worlds; his carriage and confession was such, that he much moved the honourable Bench and Jury, and most of the beholders.

On Monday next, he received his sentence of death, after which time he was with the other condemned Prisoners; and did pray with them four times a day, and read to them, and sung Psalms with them. After the execution of the rest, he had time given or procured him by the honourable Sheriff of London for some dayes; which he improved to the great advantage of his soul.

*On Friday night he uttered these expressions in Company with H.B. being the day that the other Prisoners, were executed.*

I find, saith he, so much sweetness, and delight, and pleasure in Gods ways, and so much folly in the ways of sin, that if there were no heaven to reward, nor any hell to punish, I could not but love the ways of God, and the people of God; O it is so sweet to be in company with them, praying and conversing with them, over what is in hearing others Swear and Curse, that I account it as great a mercy as any almost, that I may be in their company; O me thinks it is a heaven to me to be with Gods Ministers and people, and prayer now is so sweet, that I grudge the time always when I am off from my knees, or go down to the Grate: Now there is nothing in the world I prize like Christ, one Christ above ten thousand worlds; now I do repent, and I do believe through mercy, it is the Lords work, but I earnestly beg and

and pray for a more humble, and a more broken heart, and a more through sense of sin, and a greater sorrow for it, and beg that God would enable me to come to him, to believe in him. Lord saith he, faith is thy work, repentance is thy work, do thou enable me to repent, nay, thou hast enabled me to repent, and I do from the very bottom of my heart. Lord, as far as I know my own heart: I repent that I should offend so gracious, and so merciful a God as thou art, Lord and faith is thy work, Lord saith he, hast not thou said no man can come to thee except the Father draw him, draw me O Lord, and I shall run to thee, enable me to believe Lord, and I shall believe; nay, I do believe Lord, that Jesus Christ his blood was not shed in vain? Did Christ die for nothing, Lord, did he not die to save all repenting and believing sinners, of whom I am chief.

*On Saturday at night in Company with Mr. Baker, he disconsol'd thus.*

O my dear friend, taking me by the hand, come hither saith he, and opening the Coffin, look here is the ship saith he, in which I must lanch out into the Ocean of eternity: and is it not a terrible thing (saith he) to see ones own Coffin and burying cloaths, when at the same time I am as well as you, do you think it would not dant you; and to go to the Gallows to have the halter, and to die there, were this for the sake of the Gospel I should not care, were it ten hundred times a worse death, but to suffer this cursed death for such horrid sins. O this is sad! why said I, you have a greater mercy in some respect than those that die in their beds, for they are full of sickness and pain, and cannot so well mind repentance as you who are well and have nothing else to mind. (Ah Sir, saith

such his, their sins are of a far less nature than  
 mine; and so they did not need so much repent-  
 ance as themselves; only saying: For such horrors  
 makes my repentance too for much the more  
 hard. One said he: I believe it is as a hard  
 work to die; I could carry about as bravely as a  
 ny, (do you think I could not?) But to be con-  
 sidered that as I die, and am sentenced from Gods Bar, for  
 I must be forever, immediately either be everlast-  
 ingly happy, or everlastingly miserable. To con-  
 sider this, would make a stout heart to tremble;  
 those poor creatures that were there at the  
 night, (meaning the other condemned prisoners)  
 they know now what it is to be in an eternall  
 state, and if they are gone to hell. O Lord, how  
 miserably are they disappointed: who hoped so  
 to have gone to heaven, and are sent from thy Bar  
 to endless burning: Lord, what a merry is it that  
 I have a little time longer left, let it be improved  
 to thy glory, and let my soul live, and I will  
 praise thee. *John 16. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*  
 The last Lords-day he lived, he desired to be a-  
 lone, and spent it in wrestling with God by  
 prayer, and in other duties in order to his prepa-  
 ration for his great change by death, that then he  
 expected the next day, in which duties he found so  
 much of God, that he had some fore-taste of the  
 joys of heaven, and when we asked him what of  
 God he had found that day, he replied, that he  
 had such pleasure and delight in mourning for  
 sin, and praying unto God, that he was loth to  
 come off from his knees; at night there were  
 some Ministers that sate up with him, and spent  
 that night in prayer with him and for him, and in  
 conference; on Monday morning came T. D. to  
 him before day (thinking it was his last day, for  
 an



an order was sent on Friday for his execution on Monday) and said to him, *Thomas*, how is it with you now; your last day begins to dawn; he said, blessed be God I am not afraid to die, because I hope I shall go to Jesus Christ; after sometime in prayer for him, we desired him to spend sometime in that duty, which he performed with so much affection, and earnest pleading with God, that all the company were exceedingly melted, and their hearts beyond ordinary measure warmed and raised, that the room did ring with sighs and groans; and there was such a mighty presence of the spirit poured out upon him, and on those that joyned with him, that we do not remember the time, whenever we had experience of the like; in which prayer, after the confession of his sins, he begged earnestly for pardon, and for an interest in Christ, saying, O Lord, wilt thou let me die without a Christ? shall I leave this world before thou smilest upon my soul? thou hast promised pardon, and mercy, and salvation to those that do repent, and to those that do believe, Lord I do repent, I do believe if I know my own heart I do repent; I do believe, Lord I roll myself upon thy Son, I cast myself at his foot for mercy; thou wouldest be just if thou dost damn me, but thou hast pardoned others, and it will be to the praise of thy free-grace to pardon me; Lord, shall those prayers that have been made, and all those tears that have been shed for me, and all those instructions which have been given me, be all in vain? with many other expressions in that prayer, which wonderfully affected the hearts of those that were with him; that afterwards we looked upon one another, wondering at the grace of God towards him, that

one



one so wicked all his days; so young (being 30 years old) so lately acquainted with the ways of God, should have such a spirit of prayer poured out upon him: after this he prayed with more life and fervency than before; and the nearer he came to his end, the more we perceived God was ripening him for glory.

After this we took our leave of him, not knowing but that was the last day; for the Cart stood below, and the Coffin fetched down, and some of the honourable Sheriffs of *London's* men, came into the prison; but the Sheriff of *Middlesex* having not notice to be ready, his execution was deferred till Wednesday following.

Reader, here take notice, that the report that the reason why he was not executed on Monday, was because he was drunk, is an abominable falshood, for to our knowledge, that were with him, he did not eat nor drink that morning. When we went up to him again, we told him we perceived he was not to die that day, giving him caution, not to think there was any pardon intended for him; and one came from the Sheriff to acquaint him with the reason of the delay of his execution.

When his Coffin was carryed up to him again, one asked what he thought, and what were the workings of his heart, when he saw his Coffin brought back, he said, he was much troubled, and it daunted him to see it; for he could willingly have dyed that day to go to Christ. On Monday in the afternoon he had an excessive pain in his Teeth (as we judge occasioned by his leaving off his cloaths, and putting on some thin apparel to die in;) and that evening he expressed great willingness to die and leave this world, he said, I see and find so much excellency in Christ, that he is so

pure, pure in grace, pure in holiness, pure in all things; Lord, I count it an hell to be upon earthy. How long to be where I might enjoy thee: and he spent sometime in prayer (notwithstanding his pain) with much affection, wherein he said, the pain of the Teeth was great, but the pain of hell was greater!

On Tuesday, the day before he dyed, after some time spent in prayer both by him and H. B. being full of joy, he expressed himself thus, O my dear friend, what a welcome shall I give you when you come to heaven, and say to you, come, see, come, see, this is the glory that you told me of, but all that you ever told me, was nothing to what I have found. O what a place is this! O how shall we love one another then? (for it cannot be, but heaven mult be a glorious place, where God, and Christ, and Angels be.)

The night before he dyed a Minister came to Thomas Surges, and after other serious discourse, for satisfaction of a Christian friend that had seen him before, he demanded of him what were now the grounds of his hopes of salvation? He made this reply, God both in infinite mercy made me deeply sensible of my sins, and not only of them, but of the wilfulness of my heart and nature, and God hath made me to abhor my self for my sin, and I hope truly to repent of them; for that which hath been the delight of my soul, is now as bad as Hell; and God hath given me to see that all my own Prayers and tears, and all the prayers of all the good people that come to me are not a-glory given to Christ alone; I throw my self at the feet of Christ for mercy, and if I perish, I will perish there, I feel longings and breathings after Christ, and love him more than my life; I long to

be with him, and I would not be to live any longer; this world is a hell. Hell because of sin, I fear not death, for I hope the Ring of it is taken out for me.

This last night before his death, he desired us to sit up with him, in order to his better preparation for the great work he had to do the next day, that we might wrestle with God on his behalf, that when death approached so near unto him, he might have some nearer access of God into his soul, that when pale death stared him in the face, he might see Gods smiling countenance; which opportunity we readily embraced, and spent the former part of the night in prayer, till two of the clock in the morning; about which time he desired us to go down into the Lodge, that he might have some part of the night for prayer and meditation alone, and to discourse a while with his friend Mr. Drake, to whom he most of all did open his very heart, and spoke more freely to, than to any other; whom for that reason we left with him) and when we were gone down, his friend being with him, who told us afterwards, he fell into admiration, and said, What a prodigy am I? What a wonder of mercy that God should manifest the hearts of his Ministers to come and pray with me, and pour out their souls in prayer thus for me? For me a Murderer, for me a Drunkard, for me so vile and sinful? Well, I cannot but love God, and though I go to Hell, yet I will love God for his goodness and graciousness to me already manifested in this world; yea, though I should be damned for my sin, yet I could and would love God. What would they venture to come and pray with me, a Murderer? How did they know but I might have murdered some of them? Pray

for me? wrestle for me, well, I know God loves me, I am sure God loves me.

When he was in prayer some of us heard him say; Now Lord I am coming to thee, thou art mine, and Christ is mine, and what need I be afraid of Death? Lord give me some sense, and some sign of thy Love, that when my soul shall be separated from my body, it might be received into glory.

Afterwards when he looked upon his cloaths he had put on to dye, he said, What have I got on my dying cloaths? dying cloaths did I say? they are my living cloaths, the cloaths out of which I shall go into eternal glory, they are the best cloaths that ever I put on.

About four of the clock in the morning we went up to him again, full of expectations what he would say to us, and what we should hear from him, and I stood behind him and took his expressions as he spoke, them from his own mouth; and first he told us, I account it a great mercy that God hath shewed me the evil of sin, before he cast me into Hell, sin hath not only brought my body to the grave, but my soul in danger of everlasting burnings.

The Lord will have mercy on me, I hope, I am filled with joy, I am no more afraid to dye, than to stand in this place, the Lord make me thankful. The Lord hath been working on my soul, for it was not I that could pray, nor refrain from company, nor delight in any thing that is good: I have praised and bleis God that ever I was taken (and thus we have heard him often say) for if I had escaped I had gone on in my sin, and might have lost my soul for ever.

One asked him which he thought was worse

Hell or sin? using some gesture of body; said, hell is very dreadful, but sin is worse than hell, because sin brings mens souls to hell, and sin is that which offends God.

One asked him, what he thought of heaven? with a smiling countenance said, heaven? it cannot be, but heaven must be an excellent place, for it is an holy place. We spake to him concerning his Coffin, that was by him, whether it did not trouble, and amaze him to have it in his sight: he replied, with all my soul I could go into my Coffin; oh it is a comfortable place. (He spake it with joy) I can comfortably die. I have found such a deal of joy and comfort, that I would not for a world have been without it.

We enquired, whether death did not affright him; morning Light will presently appear, he answered, death indeed did trouble me, but now not at all, I long for day, I am not daunted at death. Die! It is nothing: this Life is nothing: but to die eternally, and to loose God, and Christ, and Heaven, that is death. Hell torments is not so much, as to be shut from the presence of God. Alas! who would not die this death to go to Jesus Christ? when my body is upon the Gibbet, my soul shall be carryed by Angels into heaven. My heart is so drawn out after God, that I could leave this world to be with him. This world is nothing, those that have the pleasures of it, they have nothing. I desire to die, because I long to be with Christ, there I shall never sin more; there is no sin, but joy, where I shall sing Hallelujahs & praise to God. We asked what he thought of the company of Gods people, for he now had had experience of company good and bad. He said; I had rather be here (meaning the hole in *Newgate*) with bread and water with such company, than to have the company of wicked persons, with the greatest dainties. It was

wicked company that drew me away. I reckon it the greatest mercy, to have the prayers of Gods people for me, and I had my desires, I had been now in hell, where I should have had no prayers, no instructions; God doth love me, for he hath inclined the heart of his people and Ministers to pray for me, and their prayers have prevailed.

Being asked, what promises he found to be his support against the guilt of sin, now he was to die, he answered these, repeating the words himself, who so ever will, let him come and drink of the waters of life freely, and he that confesseth and forsaketh his sin, shall find mercy; and let the wicked forsake his way, & the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and comfort God; for he will abundantly pardon. This word (abundantly pardon) did often refresh his soul; I have sinned abundantly, but God will pardon abundantly. After these, he mentioned another, viz. *I have faithfull saying, and worthy of all acceptation, I do not know Christ come in flesh, of whom I am chief: and said I do rely and throw my self upon Jesus Christ, I do believe there is merit enough in him, and all sufficiency in him to save me: It is nothing that I can do, will save me.*

He complained, that it was the grief of his soul, that he could love God no more, and love Christ no more for his mercy towards him, in giving him so much time, and so many helps, in sending so many Ministers to instruct him, humbled when several Ministers had been with me, I threw off all, and returned to sin, & did as vainly as any, I could not have repented, and believed of my self; It is the work of God. He often said, of fear not death, it was nothing with him to die, and to go to Christ, He often said, that he loved Christ immediately, having an interest in Christ,

than to live a thousand years in this world, in the enjoyment of all the pleasures of it, without Christ.

And, that he had found more pleasures and delight in the ways of God since he came into Prison, than ever he found in all the ways of sin.

He confessed his sins, saying, he first neglected and profaned the Sabbath, &c said this was the beginning of all his wickedness, that on the Sabbath morning, he studied what company to go into, in what place of sin he might spend the Sabbath, then to wicked Society, then to Alehouses, then to Brothel-houses, then to murder, then to theft, then to *Newgate*, and yet at last, he hoped, to heaven.

He lamented, saying, I have striven to dishonour God, and to run into sin; Oh that I should spend so much time in serving of the Devil, and now have but little moment of time to spend in the service of God, and to the glory of God.

This discourse being ended, we desired him now on his last morning before he went into eternity to pray with us, and he willingly consented, and his prayer was as followeth, being taken from his mouth by *Thomas Doollittel*, that also took in writing his preceding discourse; *Verbatim*.

The Prayer of *Thomas Savage* in *Newgate*, with those that sat up with him all the night before his Execution.

**O** Most merciful and ever blessed Lord God, I beseech thee O Lord look down upon me, with an eye of pity if it be thy blessed will, it is thy infinite mercy that I am on this side the grave, and out of hell: O Lord I have deserved to be cast into torments to all eternity. How have I offended thee, and run on in sin, and thought I could never do enough to abuse thy mercy! pardon the sins that I have committed, wash that blood from off my soul, let not my soul perish to eternity. It was an horrid crime to shed innocent blood; pardon it. fin.

sin, O Lord, let the blood of Christ cry more for mercy, than the blood of that creature cry for vengeance. O Lord, thou hast been merciful to me in giving me time to repent, for ought I know her soul is undone for ever, Lord forgive me, Lord forgive me, I knew not what I did. Forgive my Sabbath breaking, tying, cursing, forgive my drunkenness, blot them out of the book of remembrance, turn them away behind thee. Lord I have repented of them from my soul, that ever I should offend God, so good, and so merciful and gracious, I do believe on thee, and do wholly throw myself upon thee. I acknowledge it would be just in thee to damn my soul, but it will be infinite mercy in thee to save me, and what free grace will it be in thee to pardon me! it is dreadful to loose the body, but how dreadful will it be to loose the soul to all eternity! Lord let it not be in vain that I have had so many instructions, O let me not go down to hell, let my soul bless and praise thy name for ever. for what thou hast done for me, thou hast been at work upon my heart, and thou hast helped me to repent the Lord be praised. Lord I desire to be more and more humbled under the sense of my sins, for they are dreadful; there are many souls that have not committed those sins that are now in hell. O what mercy is it that I am not in those flames, in those devouring flames! Lord as thou hast spared me here, spare me to eternity. Let not my soul perish, Lord reveal thy self unto me, make known thy love unto me, tell me my sins are pardoned, tell me, that I have an interest in Christ before I go hence, and be seen no more, that I might leave some testimony behind me, that I might tell thy Ministers, what thou hast done for me, and tell thy people what thou hast done for my soul, Lord this will not be only for my satisfaction, but for thy glory. Blessed Lord, pardon the sins that I am guilty of, and take away this cursed base heart of mine, break this rocky stony heart



in pieces, these sins of Murder and Drunkenness, &c. were in my heart before, I thought no eye did see me commit those sins, but thou didst see me, Lord turn my heart to thee, and take away this heart of stone, and take away this cursed nature, for it was this cursed nature that brought me to these sins, and to this end, and I was in danger of losing my soul to all eternity, but Lord though I am a great sinner, Christ is a great Saviour, he is able to save me from my Sins, though they be never so great, I do believe Lord, I speak freely from my heart, so far as I know my heart I do believe, It is my grief I can sorrow no more for my Sins, which have been the cause of my offending thee so long and so much. One drop of thy blood sprinkled upon my soul will pardon all my Sins, Lord cross the black line of my Sins with the red line of thy blood: I am not able to answer for one vain thought, much less for all my horrid crimes, Lord save my immortal soul that I might sing praise to thee to all eternity. Thou hast pardoned Manasseh that was a great sinner, and Mary Magdalen and Paul, that were great sinners; and the Thief upon the Cross, and thy mercies are all great, thy mercy and thy love to repenting Sinners is not shrouded, though my sins be great, yet thy mercies are greater than my Sins; Lord be with me in my death, then let me have some comfortable assurance of thy love unto my Soul, of the pardon of my Sin, do thou be my God and my Guide now, and so all eternity. Amen.

This prayer be put up with much earnestness, with great brokenness of heart for sin, that all that joynd with him, were exceedingly affected, and blessed God for the spirit of prayer, they discerned God had so plentifully poured out upon him.

After we had some other discourse with him, we took our leave of him, telling him we purposed to

see him again at the place of Execution. After two or three hours, when the time of his going from *Newgate* drew near, we were willing to return to see him once more there, and the rather because one Minister that had not yet been with him, was desirous to visit him; and then again after some few words with him, we asked him to go to Prayer again, once more, saying now, this will be the last time, that we shall pray with you in this place. And he did perform this duty with great liveliness, that now he excelled himself, and the nearer he came to his end, the more fervently, we perceived he prayed; but we took notice, that in this last duty in *Newgate* he was much in praising God, and blessing God for his mercy to him, to our great astonishment.

After a few words, when this duty was over, we took some of us our final farewell of him; and he, expressing his thanks to Gods people for their Prayers for him, and to the Ministers for their love and pains with him, was commended by us to the grace of God, saying, *Thomas*, the Lord be with you, the Lord of heaven be with you, O the Lord of mercy help you, and have compassion on you.

This morning he expressed himself to his friend *H. B.* thus. Oh my friend, we cannot tell how glorious a place heaven is, but if once I get thither and could drop down a Letter to you and tell you of the glorious things I there shall find, how would it rejoyce your heart? and to this friend parting with him, said, I know God loveth me, and that I am going to the Kingdom of heaven.

*The last Speech of Thomas Savage at the place of his  
Execution at Ratcliff.  
Gentlemen,*

**H**ere I am come to dye a cursed and ignominious  
Death, and I most justly deserve it, for I have  
Murdered a poor innocent Creature, and for ought  
I know, have not only Murthered her Body, but if  
God be no more mercie on her Soul, then I had of  
her Body, she is undone to all Eternity; so that I  
deserve not only death from men, but damnation  
from God. I would have you all that look upon me  
take warning by me, the first sin I began with was  
Sabbath breaking, thereby I got acquainted with  
bad Company, and so we went to the Ale-house, from  
the Ale-house to the Bawdy-house, there I was per-  
swaded to Rob my Master, as also to Murder this  
poor innocent Creature, for which I am come to this  
shameful end. I was drawn aside I say, by ill Com-  
pany, pray take heed of that, for it will not only  
bring your Bodies to the Grave, but your Souls to  
Hell; have a care of neglecting the Sabbath, it is  
that which hath not only brought my body to the  
grave, but my soul in danger of eternall torments.  
And try the wayes of God, for the Lord be praised  
I have found so much of excellency and sweetness in  
Gods wayes, that I bless God that ever I came into  
a Prison. And now though I am leaving this world,  
I know I shall go to a better place; for I have re-  
pentred from my soul for all my sins, not because I  
am to dye for them, but to see that I should do that

whereby I should deserve Hell ten thousand times  
over, and so dishonour God.

Now the Lord have mercy on my soul.



The Prayer of Thomas Savage at the place of  
Execution.

**O** Most merciful and for ever blessed Lord God, I  
beseech thee look down upon my poor immortal soul  
which now is taking its flight into another world,  
which now is ready to appear before thy bar, Lord I  
beseech thee prepare me for it, and receive my soul into  
the arms of thy mercy, and though my body dye, and  
I come to dye this shameful death, yet let my soul live  
with thee for ever, Lord pardon all these horrid Sins that  
I have committed, the Sabbath-breaking, Lying,  
Swearing, Cursing, Uncleanness, and all the rest of  
my Sins that ever I have committed, Lord give me a  
new heart, and give me faith, that I may lay hold and  
thrust my self fully and wholly upon thee, O  
Lord, give me saving repentance that I may come to thy  
Bar, and thence be received into glory, let me not be a  
prey to Devils to all eternitie, let not my soul perish,  
though my body dye, let my soul live, Lord let me not  
be thrust out from thy presence, and let not all the Pray-  
ers, and Tears, and Counsels, and Instructions that  
have been made and shed on my behalf, be in vain, pity  
my poor soul Lord, my immortal soul, Lord, it would  
be just with thee to cast me into everlasting burning,  
I have been a great sinner, but Christ is a great Saviour.  
O Lord thou hast pardoned great Sinners, and thou  
canst

canst do it Lord, and Lord wilt thou not do it? Lord  
let me not be a fire brand of hell, and a prey to devils to  
all eternity, let me not then be shut up with devils and  
damned souls when my soul takes its flight into another  
world, Lord I have repented for what I have done, from  
the bottom of my heart I have repented, and Lord if thou  
wouldest damn me thou wouldest be just, but how infinite-  
ly more would it be for the glory of thy free grace to save  
such a sinner as I am; good Lord pour down thy spirit  
upon my soul, O tell me that I have interest in Christ's  
blood, good Father, good Lord, before I go hence,  
Lord I am willing, I am willing to leave this world, I  
can prize thee above all, there is nothing I can prize  
like to thee, wilt thou not receive my soul & receive it  
into thy arms, and say, come thou blessed of my Father,  
good Father for Jesus Christ sake pity my poor soul  
for pities sake. Lord it is not my Prayers or tears  
will save my soul, but if ever I am saved it must be  
through free grace, and the blood of Christ, and if there  
be not enough in that blood, Lord I am willing to be  
damned, Lord look down upon my poor soul, and though  
I have been such a sinner thou art able to pardon me, and  
wash me, apply one drop of thy blood to my soul Lord,  
my immortal soul, that is more worth than ten thousand  
worlds, it is true Lord, I confess I have taken a great  
deal of pleasure in sin, I have run on in sin, and could  
not invent where to go on thy day, and was wont to stru-  
d, into what place, and into what company I might  
go upon the Sabbath day: forgive me Lord, wash me,  
receive me into thy arms O Lord, Oh for one glimpse of  
mercy, Lord if thou wilt please to reveal thy self to me,  
I shall tell it to all that behold me, it is a mercy Lord  
that I am not in hell, and that thou shonest me the bitter-  
ness of sin, before I come into hell, it is a mercy Lord  
that I have had the prayers, converse and instructions  
of so many of thy Ministers and people, Lord receive  
my

my soul, and little Lord, and word of comfort for Jesus  
sake, O let me not go out of this world, let not my soul  
perish, though I killed a poor innocent creature, Lord  
deal not with me as I dealt with her, but pity me, pity  
me for Jesus Christ's sake, Amen.

One asked him in the Carr, well now Thomas,  
how is it with your soul, what sense have you of Gods  
love? He answered, Sir I thank God through infinite  
mercy, I find God loves me, and that now I can  
cheerfully go.

---

*After his Cap was over his Eyes he used these  
Expressions,*

Lord Jesus receive my Spirit.

Lord one smile.

Good Lord one word of comfort for Christ's sake,  
though Death make a separation between my soul  
and body, let nothing separate between thee and  
my soul to all eternity.

Good Lord hear me.

Good Father hear me.

O Lord Jesus receive my soul.

Whilst he did thus pathetically express himself to  
the people especially to God in prayer, there was a  
great moving upon the affections of those who stood  
by, and many tears were drawn from their eyes by  
his melting Speeches. All this was the more remar-  
kable in this young man, being under sixteen years of  
age when he was first apprehended.

After

After he was turned off the Cart he struggled for a while, heaving up his body, which a young man (his friend) seeing, to put him quickly out of his pain, struck him with all his might on the breast several times together, then no motion was perceived in him, and hanging some considerable time after that, and as to all outward appearance dead, inſomuch as one ſaid to another friend of his namely Mr. B. now he is in Eternity, and the people beginning to move away, the Sheriff commanded him to be cut down, and being received in the arms of ſome of his Friends, he was conveyed by them into a houſe not far diſtant from the place of Execution, where being layed up on a Table, unto the aſtoniſhment of the beholders, he began to ſtir and breath, and rattle in his throat, and it was evident his life was whole in him; from the Table he was carried to a Bed in the ſame houſe, where he breathed more ſtrongly, and opened his eyes, and his mouth (though his teeth were ſet before) and offered to ſpeak; but could not recover the uſe of his tongue; but his reviving being known, within a hour the Officers came to the houſe where he was, and conveyed him to the place of Execution again, and hung him up again, until he was quite dead, whence he was carryed by his mourning friends to *Iſlington*, where he now ſleepeth in the bowels of his Grave, until the morning of the Reſurrection, from whence though buried in diſhonour, he will then be raiſed in glory.

Thus you have the Relation of one that was but young in years but old in wickedneſs: you have read of his Sabbath breaking, Prophanes, Swearing, Lying, Scolding, Drunkenneſs, Fornication, and the like Sins, which he confeſſed himſelf frequently and deeply guilty of, and to compleat and fill up the meaſure of his Sins he added to the reſt



Felt the Horrid sin of Murder. I believe you have scarcely heard of sin grown up to such maturity in so short a time, as it did in him, who when he was imprisoned was under sixteen years of age.

And what could any expect should be the issue and product of Sin arrived to such perfection, but Death, and wrath, and the vengeance of Eternal Fire?

But Behold here an instance of Free grace! His sins did abound, but Gods grace did super-abound. Sometimes God doth sow the seed of grace in the heart that is most unlikely to receive it; and reapeth *Great Glory* to his name by pardoning *Great Sins*.

We read that when *Ephraim* was bent upon wickedness, so that a man could hardly expect the restraining of God's anger any longer, but that it should kindle in his breast, and break forth in a flame to devour a people so rebellious; yet the Lord expresseth himself in a way of wonderful mercy, and astonishing free Grace, *Hos. 11. 8. 9. How shall I give thee up O Ephraim? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me (not against Ephraim, but towards him) my repentings (not mine anger) are kindled together. I will not execute the fierceness of mine anger. And the reason is not drawn from anything in Ephraim to move him, but only from himself, For I am God and not man. If one man had been so provoked by another, and it had layn in the power of his hand to have avenged himself upon his enemy, surely he would not have spared or shown any favour; But because he is God and not man, whose thoughts are not like our thoughts, and whose mercyes are not like our mercyes, but further removed above them, than the Heavens are removed above the Earth; in comparison with whose mercyes, our most tender mercyes are no less than cruelty: therefore because he is*  
God



God and not man, and herein would he like himself; he hath pity and sheweth favour unto Ephraim. Take another instance in Israel, who had made God to serve with his sins, and wearied him with his iniquities, having pressed God herewith as a Cart is pressed with sheaves, and nothing but vengeance could rationally be expected, and that God should say as at another time (for God doth not show such favour to all and at all times, that the freeness of it might be the more evident) *Ab, I will ease me of my Adversaries, and avenge me on my Enemies; and I even I am he that will make such audacious sinners see and feel what an evil and fearful thing it is to affront and provoke me;* yet read how graciously God pardoneth Israel, declaring the ground of it to be only for the glory of his own name, *Isa. 43. 25. I even I am he that blot out thy transgressions for mine own sake, and will not remember thy Sins.*

Surely no motive from this young mans person, or any good previous disposition (he being so exceeding vitiated by such defiling Sins) could in the least incline God to have mercy upon him; but the motive was taken from himself and his own bowels. He had mercy on him only because he would have mercy, and compassion on him, because he would have compassion. If some, yea many are passed by, who have escaped the more gross pollutions which are in the world through lust, and never committed such God-provoking sins, as you read in the Narrative that he committed; but for lesser faults are punished everlastingly, when God hath had mercy upon him, and thrown the skirt of his love over him, and wrought a gracious change in him; we must say with our Saviour *Admth. 11. 26. Even so Father, because it so seemed good in thy sight!* It is through free grace that any are saved; but in the salvation of such a one, God

hath demonstrated the exceeding riches of his grace towards him through Jesus Christ, *Eph. 2. 7.*

Let not any from this example of Gods free grace, presume to continue and indulge themselves in a sinful course, hoping to obtain mercy at the last as he hath done, and so turn Gods glory into shame and his grace into wantonness; for it is a rare example, hardly again to be parallel'd: will a man run himself thorough the body, because some have been healed of such wounds? will a man drink down poyson, because some by an Antidote have expelled the poyson and escaped with life? is not presumption the hate and ruine of millions of Souls? may not God cut you off in the act of some of your sins, and not give you time for repentance? and if life doth continue, may not he deny you the grace of repentance? doth not custome and continuance in sin harden your heart and fasten you in Satans Chains? hath not God threatned that such who cry peace, peace to themselves though they walk after the imagination of their hearts, to add drunkenness to thirst. That he will not spare them, but his anger and his jealousy shall smoke against them, and that he will blot out their name from under heaven, *Deut. 29. 19. 20.*

The great improvement which should be made of Gods gracious dealings with this young man, is for all to admire Gods free grace; and especially for poor distressed Souls, that are upon the brink of hell in their own apprehensions, and are ready to despair of Gods mercy, because of the greatness of their sins; to take encouragement from hence, and hopes that there may be mercy in store for them; they have not been Murderers, whatever their sins have been; and if a Murderer hath been received into favour, why may not

they hope? Let such think with themselves that it is free grace hath saved him, and let them sue our at the throne of grace for the same grace which is freely tendered unto them.

A recollection out of this Narrative of those passages, from which in charity we do conclude, that the work of grace was really wrought in his soul; or the evidences of T. 8. of his Title to Eternal Happiness.

**H**e bitterly lamented his sins, and touched himself for them, especially as they were against a good and gracious God, according to Pl. 51. 4. and Luc. 15. 18. (1.) He was deeply sensible of, and grieved for the corruption of his heart, from whence his actual sins did proceed, according to Pl. 51. 5. (3.) He mourned over his back sliding, because God was thereby dishonored. (4) he found it hard to believe, yet professed he would rely himself, and rely upon the merits of Christ alone for salvation, and if he perished, he would perish there. (5) He was much in a little time in duty, yet did profess he saw the insufficiency of them to justify or save him, according to Phil. 3. 9. (6) he made choice of Christ before all, before life it self, according to Phil. 3. 8. (7) he longed for morning when he was to die, because he desired to be with Christ, according to Phil. 1. 23. (8) he greatly loved God, because much was forgiven him, according to Luc. 7. 47. and said, though God should damn him, yet he could and would love God. (9) he loved the company of Gods people, and professed, he had rather be with Gods people in prison, with bread and water, than with the ungodly with liberty and greatest dainties, according to 1 Joh. 3. 14. (10) he blessed God, that ever he was taken and imprisoned; thinking it better to be in chains and brought to die, than to go on in

sin. (11) he was most broken and melted for his sin,  
 when those that came to see him were gone from him,  
 and he in their presence, when he was alone before  
 others, and are less affected, when alone. (12) this man  
 sometimes his trouble, lest God should loose the glory of  
 the work he had wrought in him. (This was observed by  
 one that was usually with him, when others went from  
 him. (13) he wept for joy at that time, when he could  
 not find that God loved him; that he was not cursing,  
 and swearing, and sinning against God, as others did,  
 and he himself formerly. (14) he found and tasted  
 more sweetness in the ways of God, in praying and  
 mourning for sin, than he ever found in the commission  
 of sin. (15) he accounted sin to be worse than hell. (16) he  
 had a spirit of prayer given to him, so glorious, that it  
 was an astonishment to many that were conversant with  
 him, considering how ignorant he was a little before,  
 according to Acts 9. 12. sin bebold, he prayeth. (17)  
 he looked upon the love of God, more than the torments  
 of hell, and feared it more. (18) he prized himself be-  
 cause there he should sin no more. These were his own  
 expressions, and we as we observed that more frequently  
 with him: and, Reader, do thou pray and watch that  
 thou wast not be guilty of this young-man's sin, but  
 pray and labour that thou mightest obtain the like evi-  
 dences for heaven.

of  
the  
world  
is  
in  
it  
to  
be  
a  
part  
of  
the  
whole